community of less than 1,000 souls, in eighteenth-century Italy, would maintain a school of this type, with no less than six teachers and assistants. Compare this with the provision which would have been made in a contemporary English or American village! Or one may take another criterion. In 1861, there were no less than 54*5 illiterates in each hundred Italians above the age of ten years: among their Jewish fellow-citizens, only 5-8!

Arrival at adolescence did not mark the end of education. Every synagogue had attached to it voluntary associations for the purpose of study, which would assemble after the morning and evening service. Wealthy enthusiasts would establish regular courses of instruction in their own houses. In Poland, in the seventeenth century, we are told, "there was hardly a single house in which they did not study. Either the householder himself was a scholar, or else his son or his son-in-law studied perpetually: or, at the very least, he gave hospitality to some young student." Adult education was thus taken as a matter of course among Jews, centuries before the conception had begun to penetrate the outside world.

The scheme of education was not restricted (as might be imagined) to quasi-theological studies, but, by reason of the wide humanity of Judaism, necessarily extended to every field of human interest. When Germany, for example, had hardly emerged from barbarism, there were in the Ehineland Jewish schools, to which students

streamed from every part of the world, hardly distinguishabje from the primitive universities which Christian Europe was beginning to develop at this period. It was not until these academies had already been in existence for centuries that the first German university—destined to have an ephemeral existence—was started, at Erfurt (1379). Not long after this, in 1466, the handful of Jews living in Sicily, numbering at the most not more